

CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE.

WE ARE AMBASSADORS FOR CHRIST... BE YE RECONCILED TO GOD.

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BISHOP HAMLIN'S DEDICATION SERMON, AT TROY, N. Y.

The following article has been on hand several weeks, but overlooked till now.

This reverend gentleman, so celebrated among the Methodists, was present at the dedication of their new house of worship, on Ida Hill, and delivered the sermon on the occasion. From the reputation of this gentleman for piety and learning, from his acknowledged zeal in the propagation of what he conceives to be religious truth, I had every reason to expect that an effort would be made, upon that occasion, to *rationalize* the peculiar doctrines of the Church, so that those present who were not yet fully prepared to subscribe to the "Articles of Faith" of the "M. E. Church," might be led, individually, to exclaim, "*Thou almost PERSUADEST me to become a*"—Methodist!

But judge my surprise, dear reader, when the speaker frankly affirmed at the outset, in substance, that "Reason, human reason had nothing to do with Christianity!" That her doctrines were not addressed to man's reason; could not be comprehended by it, nor embraced through its agency! But I will give you a better idea of the character of the discourse by stating the position he assumed, and leave you to judge for yourselves. He took for his text, "The preaching of the cross of Christ is to them that perish, foolishness," 1 Cor. i: 18. By the "Cross of Christ," he said, the doctrines of Christianity were to be understood. These doctrines, he also informed us, could not be received or accredited, until we had first been regenerated by the power of God. He next assumed, what most of all required to be proved, viz.: That the doctrines of the Trinity, total depravity, original sin, vicarious atonement, &c., (the common doctrines of limitarian Christendom,) were the doctrines of Christianity, or of the "Cross of Christ," as expressed in the text; that these doctrines, to them that perish,—to the totally depraved, unregenerate,—were *foolishness*. Query.—To the regenerate, the sanctified, to such as the Bishop considers "the saved," are the doctrines above enumerated anything else but foolishness? Can they, by them, be understood or explained? We shall see.

His first proposition was, that "human reason, unaided by the power of God, could not receive the doctrine of human depravity." He argued the truthfulness of the doctrine from the fact that it stood opposed to human reason,—that is, *unreasonable*. But is it a fact that

"He used the term 'human depravity,' but the doctrine of 'total depravity,' as held by the Church is what he, doubtless, alluded to."

Truth is unreasonable? We were aware that this idea was adopted by those creed-making assemblies, who, in an early age of the Church conceived, brought forth, and imposed upon the support of the Church in after ages, those monstrous doctrines to which the Bishop alluded; but we were not prepared to see an endorsement of that idea by a Protestant Bishop (!) in this era of religious light and liberty.

He next asserted that "Human reason, unaided by the power of God, could not receive the doctrine of the Trinity." He affirmed the same thing in relation to the doctrines of vicarious atonement, original sin, new birth, &c., "all, all were absurd and abhorrent to human reason, and, therefore, *foolishness* to the unregenerate mind." He did not attempt to reason upon these doctrines, for reason he had repudiated; nor explain them, for he confessed they were inexplicable; nor comprehend them, for he admitted they were incomprehensible!!

But the good Bishop finds fault with those who cannot see any reason in those doctrines, and who cannot comprehend or understand them. He says it is because they are depraved and unregenerate, and that they will therefore perish, unless indeed they become converted by the "power of God." But the good Bishop has been converted, regenerated. Could he not have enlightened the minds of the "*foolish*" upon those Christian (?) doctrines, or have explained them to the comprehension of his hearers? No! poor Bishop, he could not! Wherein, then, with all his boasting, is he any better off than his very rational, unregenerate brother, who pronounced these very doctrines abhorrent to the "Divine within him," and but a tissue of "*foolishness*?" It is "*foolishness*" to the man, and alike "*foolishness*" to the Bishop. Neither can comprehend, understand, or explain these difficulties. Thus the *regenerate* have no pre-eminence over them that "perish!" Ah! this will never do! The Bishop must extricate himself from this dilemma. And how does he do it? Bless us! how ingenious he is. "Why, these doctrines to us," says he, "are mysteries! Divine mysteries!! glorious mysteries!!!" Yes, but the doctrines are the same things they were before—just as inexplicable as ever to wise or foolish, Bishop or beggar. This idea of *mystery*, then, makes things no plainer to the regenerated Bishop than they were before his regeneration; his reason is the same as before; and as regenerate as he professes to be, there is not a single doctrine of those he enumerated but is as repugnant to his reason as to any man's in Christendom. The Bishop will not deny this, startling as it is, for he will meet me with the assumption that "Reason is no guide!" that "Reason is carnal," &c. So it is, when it is shown that there is no difference between what is denominated unregenerate human reason, and the assumed superior, sanctified reason of a Church or Bishop. Then reason itself is denounced, and all virtue, religion, and truth is made to dwell in forms and ceremonies, in mysteries, inconsistencies, and absurdities. Take the following *ipse dixit* of the Bishop as evidence: "*These (doctrines) are all mysteries. Christianity is but a system of mysteries; and, as absurd as all these mysteries may appear to you—as abhorrent as they*"

are to human reason—and although these mysteries are obstacles of mountain height in the way of your becoming a Christian,—yea, though they be piled mountain on mountain, you must surmount them all, you must believe every one of them, or you can never become a Christian!" Here is a paradox for you. For how can we believe without exercising our reason? And how believe in a system—no matter what—when we cannot comprehend or understand, or cause to be so comprehended, a single doctrine composing that system. The thing is impossible. Reason, then, must be annihilated, and man degraded to the *beast*, before he can become a proper subject either for a Church or a Bishop. That the Church still wars with reason, can no longer be doubted. Bishops, even among Protestants, are to be found decrying reason! This, truly, is a business more befitting the priestly impostors of the dark ages than Christian reformers of the 19th century.

The Bishop talked about succession also; not, perhaps, as *directly* as he might have done, for he could have boasted that his doctrines, every one of them, were Roman Catholic, with his "succession" into the bargain; and that, not to the "power of God," but to the efficacy of the sword and other murderous means in the power of the State, are we indebted for the success of these absurd dogmas. These are *unreasonable* means to propagate religious doctrines, we allow, but no more so than the doctrines themselves, which required, at the outset, just such means to render their adoption general by the people. But truth dwells in its own light, and needs no such instrumentalities to enforce its adoption.

The Bishop made another bold assertion; in fact, his whole sermon was nothing but assertions. He said that "These doctrines were true, or else Christ was the greatest impostor that ever lived." But this does not follow, until he or some one else can show that Christ taught those doctrines. But this can never be done. We are well aware of their origin, and know that they were brought forth by minds of a much later period, and were forced upon the Church by unholy means and for wicked purposes. Christianity thence corrupted has come down to us, and her Popes, Doctors and Bishops are personally interested in keeping her so.

"Again," said the speaker, "if these doctrines are not true, then are we the most deluded of mortals." This we admit. They have *no reason* why they should assent to their truth, but *every reason* to reject them. Now if they throw away their reason and adopt them as true, where is the delusion? This delusion is not, therefore, of that innocent character the Bishop supposes. A delusion which we imbibe from a misuse of our reasoning powers, is one thing; but for a free, voluntary surrender or sacrifice of our reason—the God-like within us—upon the altar of mystery, or any other "altar," God himself will hold us fearfully responsible. For, surely, if there is one sin above another that deserves the epithet of "unpardonable," this must be that sin. It is a sin against light and knowledge, against that holy spirit of reason which he has given us, and which is the "light that lighteth every man that cometh into the world." If we voluntarily "put out this light," what crime, before high heaven, can we conceive of greater magnitude? And will God hold us guiltless because he suffers us to do these things? I tell you, Nay. The heathen who, guided by reason, does by nature the best he knows, is justified; but they who haughtily style themselves Christian, stamp reason in the dust and worship mystery, ought to expect a retribution from which their plea of delusion cannot save them. Let the friends of rational Christianity awake! The "*Beast*," with "*MYSTERY*" inscribed upon the forehead, is still out upon the face of the earth, making war among the nations, transforming men, made in God's image into beings like unto himself,

—without "reason," without humanity or mercy, taking the widow's mite and the orphan's bread, professedly in the name of the Lord of heaven and earth, but really to set up altars for "Mystery,"—the Beast and those that worship his image. How long shall it be to the end of these wonders? God only knows. But we have His prophecy that this hierarchy of "strong delusions," that this "mystery of iniquity that loves not the truth," but deals in usurped "powers, and signs, and lying wonders," "shall be consumed with the Spirit of his mouth, and destroyed by the brightness of his coming!" Let us therefore faithfully labor and patiently wait until the time of the consummation!

W. H. P.

*2d Thess., ii: 8.

UNIVERSALISTS AND THEIR FAITH.

The following appeared in a letter to the Christian Inquirer, the Unitarian paper of this city. The distinguished author has "defined his position" beyond all doubt, and spoken clearly the sentiments of all Universalists, or at least of ninety-nine in a hundred of them.

In your last paper, while discussing the relations of Unitarians to Universalists, you say:

"We are open to correction, and desire to be told what the prevailing opinion of Universalists is in regard to Universal Salvation."

You will doubtless have several responses to this request. Allow me, as one Unitarian Universalist, to state what I understand to be the "prevailing opinion" of Universalists on this deeply interesting theme:

1. I understand the being, providence and attributes of God to be the *first* truth revealed in the Scriptures, while the *second* is His purpose "in the dispensation of the fulness of times to gather together in one all things in Christ." (Eph. i. 10.)

2. I believe the Scriptures plainly to reveal that God "will have all men to be saved, and to come unto the knowledge of the truth," and that Christ "gave himself a ransom for all, to be testified in due time." (1 Tim. 4—6.)

3. I believe that the ultimate reconciliation of the whole human family to God was strongly intimated in the Divine prediction, that "the seed of the woman" should "bruise the serpent's head," (Gen. iii. 15;) more distinctly made known in the promise, at the calling of Abraham, (Gen. xii. 3,) that "In thee shall all the families of the earth be blessed;" vividly typified in the salvation of the whole family of Jacob, through the means of Joseph, whom his brethren had sold into bondage. (Gen. xlv. 5;) very clearly declared by the greater prophets, and especially by Isaiah, who foresees that God will swallow up death in victory, and wipe away tears off *all* faces," (Isaiah xxv. 8; see the context;) and again (Isa. xlv. 23—25,) where God is recorded as saying, "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall *one** say, in the Lord have I righteousness and strength."

Not to weary you with texts, I will thank you to look carefully at Christ's declarations respecting the resurrection, (Matt. xxiii. 30;) the total extirpation of error, false doctrines, &c., (Matt. xv. 13;) the consequences of his own resurrection, (John xii. 32;) the absolute co-extensiveness of salvation through Christ, with the necessity for it, (Rom. v. 12—21;) the delivery of the whole creation from the bondage of corruption, Rom. viii. 19—21; the determinate purpose of God, through Christ, "to reconcile all things to himself," (Colos. i. 19—21;)

* It hardly needed the translators' Italics to tell the intelligent reader that *one* is an interpolation.

and the final and utter discomfiture of death and corruption as vividly portrayed by Paul in 1 Corinthians xv. 20.) —28, 42—57.

4. I will not tax your attention farther, though I have not alluded to nearly all the passages which seem to me pertinent and conclusive. The point to which I would call your attention is not that of the directness and plainness of the Scripture testimony in support of the ultimate reconciliation of all beings to God's holy will; but the *prominence* and *emphasis* given by the prophets and apostles to this grandest of revealed truths. They did not seem to share the modern apprehension that, though it might be true, it would, nevertheless, be dangerous to teach it, an idea expressly combated by Paul in Rom. vi. 1; but they all seemed animated by the spirit of the angel who announced the birth of Christ to the shepherds, (Luke ii. 10.) and proclaimed the mission and message of the Savior as "good tidings of great joy, which shall be to all people." It does seem to us that the elimination from the Scriptures, of those passages which directly teach or necessarily imply the universality of salvation and final holiness through Christ, would be to subtract much of the spirit and vitality from the volume, and leave it like "the play of Hamlet with the part of Hamlet omitted."

5. But what do Universalists think of future retribution?

So far as I know, they generally regard it of primary importance and beneficence that all sin should be surely and adequately punished, and believe this must take place prior to the consummation of all things in universal submission to God. All agree that no sin *can* be permitted to pass unpunished. And, while there are many among them who do not understand that there will be penal fires and positive inflictions of pain in the life beyond the grave, I think nearly or quite all believe that the obstinately, persistently wicked in this world, will suffer loss thereby in the future life. Judas and Pilate can hardly need immersion in sulphurous flames to make them regret their agency in crucifying the Savior of mankind. I, for one, do not believe these can enjoy hereafter a happiness or glory equal to that of John or Paul, no matter how freely and heartily they may be forgiven.

6. Being agreed respecting the *principles* of the Divine Government, with the *objects* and the *certainly* of punishment of sin, I think few Universalists are inclined to differ, much less to divide, on the question of *where* and *when* such punishment may be inflicted. It suffices them to know that it will be inflicted wherever and so long as the highest good of the universe shall dictate.

7. Now as to relations with other believers in the Gospel:

I think the great mass of Universalists regret the middle walls of partition which have been built up between Christians. It is their consolation that they have had no hand in their construction. Universalists never excommunicated nor withdrew fellowship from brother Christians, because they were not Universalists. They were originally, both in ancient and modern times, members of Christian churches, both Orthodox and Heretical, in common with believers in endless misery, in annihilation, and in the vagueness or silence of Revelation on this important point. They are now a distinct people, because others have seen fit to have it so. I presume they will generally and heartily prefer to walk together with other Christians, so far as they are agreed, whenever they may be permitted to do so without being required to surrender, conceal or befog the great truth that the Savior of our race "shall see of the travail of his soul, and be satisfied." Farther they cannot go.

Yours, HORACE GREELEY.

Original.

A PIC-NIC.

BRS. HALLOCK AND LYON:—I have just returned from a very pleasant Pic-Nic, given by the Sabbath Schools connected with the Universalist Societies of Bridgeport and Stamford. The grove selected for the occasion is situated but a few rods from the Railroad depot in Westport; and is, in almost every respect, well adapted to the purpose to which it was this day dedicated. The School from Stamford, accompanied by parents, guardians, and friends, together with an excellent band of music, numbering near 200 in all, reached the grove a little before 10 o'clock. About an hour afterwards, the roar of the cars, as they shot along from the East, announced the arrival of the School and friends from Bridgeport. Soon the lawn between the depot and the grove was teeming with happy ranks, bounding forward to receive the welcome which awaited them from those who had already broken the forest's silence. After the interchange of friendly and cordial salutations, the work of putting up swings and planning other means of amusement, commenced. Friends from Westport, Canaan, and other places, joined us during the day, and contributed by their presence to the enjoyment of the occasion. At the proper time, while the children were engaged in their sports, the eatables were arranged. Long ere this labor was completed, it must have been evident to the most indifferent eye that no mercy was to be shown the tables. They were literally oppressed with the weight of "good things" which were piled upon them. At a given signal, which all seemed to understand, and which was obeyed with wonderful alacrity, the company drew up in rank and file around the tempting edibles. Then commenced what some with common appetites may call a *pastime*, but what, upon this occasion, judging from the earnestness depicted upon nearly every countenance, must have been regarded as *serious work*. I was particularly struck with the appearance of the pastor from B——. Naturally compassionate, and ready to sympathize with and relieve the oppressed, he seemed to feel before, as he certainly did *after* the repast, much of the burden under which the tables were trembling. He entered upon the work of relieving them with more than philanthropic zeal. But, though he labored indefatigably, and until nearly all his compeers had retired, he was at last obliged to acknowledge that his ability to eat was overmatched by the bountiful supply which had been provided. Though "all unused" to *such* defeat, he retreated in good order, comforting himself with the reflection which once solaced one of Tasso's heroes, that the "glory of the attempt remained."

About 3 o'clock there was a demand for speaking, and arrangements were soon made in compliance with it. These were somewhat unique in character. There was a minister on the ground who had ridden some twenty miles in an open wagon, to attend the Pic-Nic. This wagon he generously offered to serve for a speakers' stand. It was placed in a hollow, surrounded on all sides but one with gently rising ground. Around this wagon the children and friends assembled, forming a complete circle. Br. Ballou commenced with some remarks expressive of his joy upon the occasion. He spoke of the social character of our religion, and closed by expressing the conviction that the day would long be remembered for the pleasure which it had furnished. He was followed by the writer, and by Br. Twiss of Stamford. The latter spoke of the interest which he had felt in this excursion, of the happiness which all seemed to derive from it, and predicted that though it was the *first* Pic-Nic which his Society had enjoyed, it would not be the *last*. The speaking was interspersed with

music from a voluntary choir, which, as it sounded along the forest aisles, and pealed through the green arches above, reminded us that we stood in a temple of God's own architecture, and which was sacred with his presence. Well merited thanks were then voted to the proprietor of the grove, who had generously offered it for the occasion; to the Band who had "discoursed" such excellent music through the day; and to the friends in Westport, who had prepared the grove for our reception.

At 5 1-2 o'clock the cars were in readiness, the parting word was spoken, the schools took their respective places in the cars, and after some little delay they started. In a few moments those who had conversed together in the grove were miles apart. The day was pleasant, and no accident occurred to mar the joy which the excursion afforded.

Stamford, Ct., Aug. 22, 1849.

Original.

LETTER FROM A NEW CONVERT.

EAST BRIDGEWATER, Aug. 6, 1849.

BR. SKINNER:—The following is a copy of a letter, written by a young lady who was formerly a member of my congregation, in this place. Believing its publication will subserve the interests of truth, I send you the same for insertion in the "Christian Messenger."

E. H. L.

WAREHAM, July 25, 1849.

BR. LAKE:—Thinking you would like to hear how I am progressing in my new views, I embrace the present opportunity of saying that I feel no desire to go back to the beggarly elements of man-made systems. I often think it seems impossible that I could ever have believed anything so inconsistent with nature, reason, and the revealed doctrines of Revelation, as Partialism now seems to be. When first I attended your meetings, I thought I never could believe in Universalism; but still I wanted to. I went, listened, and was *convinced* of the "restitution of all things." And it appears to me all would be, if they would lay aside prejudice and give the subject an impartial investigation. The reason why Universalism has no more believers, is because they do not know how *good* it is. Why, if they did, they would all be Universalists. And oh! for the wings of a seraph, that I might fly to the uttermost parts of the earth, to proclaim the glad tidings of a Savior's illimitable love and salvation. I feel the more for those who are still in worse than Egyptian darkness, because I have been there myself. I have felt the blighting effects of the doctrine of endless misery in my own soul. It never gave me peace nor happiness, but, on the other hand, fanned up a flame of misery which the most exalted anticipations of heaven could not quench! It never made me love God as I *now* love him. And I never can feel sufficiently grateful to you, as an instrument, in the hands of God, of lifting the veil of midnight darkness that shrouded my soul and the Sun of Righteousness. I now look back with wonder to the time when I was a bitter opposer of the doctrines I *now* so dearly love. But one short year ago and I was a Methodist. Although I never made an open avowal of religion, yet I attended their meetings. And I felt it to be a duty and a privilege to pray to my Father in heaven; but still I had not experienced that mysterious change of which they have so curious an idea. I had a conversation with the pastor of the church, Rev. Mr. G—h. He said if I had met with a change of heart, I ought to come forward and join the church. I could not, however, satisfy him that I had "passed the straits of the new birth," and so he left me in this forlorn condition. And until I heard your sermons on the resurrection of the dead, I was tossed

upon the stormy billows of fear and doubt; and my soul, torn by conflicting emotions of hope and despair, was truly wretched. But I thank my heavenly Father that I no longer grope in darkness. I have been delivered from that melancholy which a belief in the doctrine of endless woe produces. The bright beams of truth have *dispersed* the clouds of endless wrath, and

"I can look thro' golden vistas into heaven."

O! the blissful prospect! A world redeemed from death and sin, and clothed in the garments of salvation. Jesus sees of the travail of his soul and is satisfied. God is all in all. Angels rejoice. O! the serene, calm, and holy trust I feel in God—O! the raptures I now experience in my love for the Savior.

"And I cannot believe,
That I ever shall grieve
Or suffer again."

And when I think of the many millions that have been and are in the same condition I was, I feel that I cannot say enough on the subject. I want to tell every one how happy I am; and I want every one to believe this "*faith which is the substance of things hoped for.*" It will make them happier, for I have tried *both* doctrines. I have looked upon *both sides*, and I never desire to look upon the *dark* side again.

The doctrine of endless misery takes all that is lovely from God's character, and leaves him a cold, stoical being, unmoved by the cries of his offspring, and the endless sufferings of millions for whom Christ died. My God! my God! what a doctrine to be contended for under the light of that sun whose sweet and blessed beams attest thy impartial love.

You, my brother, are engaged in defending and proclaiming the doctrine of a world's redemption, that fell from the lips of angels on the plains of Bethlehem. And oh! may you never tire in the work to which your life and talents are consecrated. "*Preach the word,*" and the thanks of thousands, and the prayers of your ever grateful friend shall ascend to heaven like sweet incense.

R. B. E.

Original.

SOLOMON—CHRIST.

If we contrast King Solomon with the Prince of Peace, we shall find that the former is scarcely worthy of being compared with the latter. The *wisdom* of Solomon was great; but the wisdom of the Son of God was infinitely greater. The former was wise, in the human acceptation of the term; but the latter was wise according to the judgment which God judgeth. The wisdom of Christ was of that practical character which infuses itself into the very being, and renders it morally impossible to commit sin; while the wisdom of Solomon was defective, in this respect—it came from the head mainly, leaving the heart and life defective at the same time. And in addition to that, upon Christ was conferred wisdom sufficient to foretell future events, and to reveal the character, purposes, providence, and the end of the government of God; while the wisdom conferred upon Solomon was given that he might rank high among men, and be enabled to rule with consummate human wisdom. Such is the great difference between the wisdom of him who astonished the queen of Sheba, that she said "The half was not told me," and of him of whom his enemies reported, "Never man spake like this man."

But if such is the difference between them as regards wisdom, what shall we say of the difference between them as to power? The power of the one was finite; the power of the other was infinite. The power of the first was temporal; the power of the last was spiritual.

The power of Solomon was that which gives earthly magnificence merely; while the power of Christ was such as can only evince the infinite magnificence of heaven. We hear much, now-a-days, of the puny might of earthly princes, which a breath of popular will may easily overthrow; but what is the combined power of the world, in comparison with that which, by a look, or a breath, or a word, may restore the dead to life, or call down a shining host from heaven? Such is the great difference between the power of Solomon and the power of Christ.

And if such are the vast differences between the wisdom and power of Solomon and the wisdom and power of Christ, what shall we say of their difference in point of goodness? You all know the astonishing defection of King Solomon, which brought the displeasure of the Lord upon him and caused the decline of his magnificent empire; and you also know that you can point to no trait in the character, no spot in the life of Christ where even infinite purity could make it better. Such is the great difference between the goodness of Solomon and the goodness of Christ.

Thus, in the three grand elements which go to make up life, whether human or divine—wisdom, power, and goodness—we see that King Solomon sinks so far below Christ, notwithstanding his acknowledged human greatness, that even the thought of comparison between them is almost equivalent to bringing Christ down from above. Indeed, our conception of the character of Christ must grow with our spiritual growth. As we become wiser and better, will we see more beauty and glory there. Christ is a theme for constant study and practice. Like an approaching light, the nearer it comes, the more brilliant and beautiful will it appear; or like a giant statue on a lofty pedestal, which appears in the distance no larger than a man's hand, but which, when you ascend up to it, becomes at once enormous. Such is Christ, in comparison with earth's great ones; and so do our conceptions and affections grow as we become nearer and nearer like him.

J. J. A.

Webster, N. Y.

Original.

CLIFTON PIC-NIC.—UNIVERSALISM.

Pleasant Excursion—Glorious Time—A Mighty Gathering—Music, Dinner, Songs, and Speeches—Five Thousand Persons in Council on the 22d inst.!

The Universalist Sabbath School Pic-Nic, held in "Clifton Springs Grove," Ontario County, on the 22d, was the grandest exhibition, of a religious character, ever witnessed in our county! A kind Providence blessed us with a pleasant day—very pleasant. The sun was veiled by a thin cloud, and the atmosphere was exhilarating.

As early as nine o'clock, the people began to pour into the grove by tens and hundreds. Acres of the adjacent woods were covered with vehicles! And they kept coming, coming, coming! until three o'clock. At ten, the school from Newark was on the ground, in high spirits; and a happy group they were. By twelve o'clock, there were about *three thousand* persons on the ground!!

The school and friends from Auburn came in a little past twelve, in a grand procession of cars drawn by two immense engines. They started from Auburn with *thirteen hundred*, and ere they reached Clifton, they swelled the number to *two thousand*! It was a grand sight to see them pouring into the grove, led by a fine band of music, amidst the display of banners!

The schools were then organized near the stand occupied by the band, speakers, &c. The order of exercises

were: 1st. Music, by the Band. 2d. Prayer, by Br. Johnson. 3d. Hymn, by the Newark School. 4th. Music, by the Auburnian Quartette. 5th. Speech, by Br. Austin. 6th. Hymn, by the Auburn School. 7th. Music, by the Band. 8th. Speech, by Br. Tomlinson. 9th. Various pieces of Music, Bugle Solo, &c. 10th. Speeches by Brs. Johnson and Austin. Benediction.

In the midst of the above exercises, recess was allowed for a grand dinner. Two immense tables were duly spread with fine eatables, and our temporal wants duly supplied.

The scene, take it all in all, was one of surpassing moral sublimity! Every one seemed surprised to see so many present! Only think of it, *Five Thousand men, women, and children at a Universalist Pic-Nic!!!* The Empire State against the Union for great Universalist gatherings! Will Partialists still pretend that Universalists are decreasing? None who were present on that day can think so!

The Band and Singers from Auburn did *nobly*, and the Society there deserves *much credit*, for the interest they took in the matter. The Newark School did extremely well, under the care of Br. Kenyon. No accident occurred to mar the general joy. All seemed happy, exhibiting in their countenances the traces of their happy faith! God bless the occasion to our encouragement in the Redeemer's cause. *Universalism now, Universalism forever! Amen.*

Yours truly,

J. R. J.

Ministers Present.—Brs. O. Ackley, S. W. Remington, D. C. Tomlinson, J. M. Austin, H. L. Hayward, and J. R. Johnson.

Victor, Aug. 23, 1849.

Original.

REV. E. H. CHAPIN, AS A SPEAKER.

A week to-day, having the privilege of an extra Sabbath, I went up to Boston to hear the Rev. E. H. Chapin preach. Much has been said of him as a great man, and as a pulpit and popular orator. I had a desire in my own mind to see and hear for myself. I did so, and must say, that though Mr. Chapin's style is somewhat different from what I expected, he fell but little short of my expectations. I flattered myself to see him more bold and inspiring than he was, from the beginning. I anticipated seeing him chain his audience from the start, with warm, earnest, and powerful language; bold, original conceptions and imagery. This is the greatest of all arts; and the highest endowment of genius in a speaker. I can conceive of nothing more enviable. But though Mr. Chapin possesses this endowment in a great degree, yet not to that extent, judging from the delivery of a written discourse, that I expected. It breaks out now and then, like flashes of fire from a volcanic mountain, startling and surprising the auditor into an intensity of emotion, and a high admiration of the man. But yet, a written discourse is not the thing in which this kind of power in a speaker can be evinced, in its highest degree. It always seems to cramp and confine the genius; and, though now and then the genius may flash out brilliantly, yet it is seldom or never with any great continuation. The process of writing a discourse is of a slow and turgid nature, even where the mind is most rapid and brilliant; altogether too slow for that unrestrained animation and quickness of thought, that boldness and originality of expression and of genius that are the life, the soul, the inspiration of a good orator. Hence, the mind in writing a discourse, being of a slower operation, and naturally more cool, falls into the tedious habit of logical and analytical deduction, the slow, measured, and precise operations of reason,—a thing always most fatal to that

glowing animation of spirit, that exuberant richness of imagery, that "hallowed fire" of the soul that moves and thrills an audience. Mr. Chapin is more confined to his notes than I had expected to see him; and it was strange to me, how, with the head and chest so much inclined forward in reading, he could speak with any ease and freedom at all. I should have become hoarse at once, so that I could not have proceeded. Yet he read with an earnestness sufficiently rapid, a clear, round, full, rich voice, and a pronunciation almost faultlessly distinct, yet, as I thought, with a slight mouthing of his words—the result of early efforts to attain to great accuracy and precision of pronunciation. By some, however, this would be considered a beauty rather than a blemish, and called the effect of the nicest degree of care and attention.

I had an idea that I had seen but little of the man, or at least of that quality mentioned above as being the crowning excellence of genius in the orator. I thought if I could hear Mr. Chapin in the off-hand style of an extemporaneous speech, I should see more of his genius, and be better pleased. Happily, I had an opportunity in the evening's conference meeting. Here his mind, forced suddenly into an original effort, played at ease, in the most striking, beautiful and impassioned thought, transfixing and holding the minds of his hearers. Here his manner was bold, dignified, original, impressive and thrilling; and one could see at once the result of the highest training of art in connection with the natural powers of a happy and original genius. He spoke about half an hour, but time flew with at least a dozen pair of wings. Making all allowance for exaggerated expressions and that redundant excess into which panegyric is apt to fall, I unhesitatingly pronounce him a great man; and think, upon the whole, the public has done him but justice in the estimation of his genius, both as a writer and a speaker. c.

Marblehead, Aug. 25, 1849.

Original.

SABBATH SCHOOL CELEBRATION AT MINDENVILLE.

According to previous notice, the annual celebration of the Sabbath School connected with the Universalist Society of Mindenville, Montgomery Co., N. Y., took place on Tuesday the 21st ult. In the morning the sky was overcast, and there were frequent showers until about 10 o'clock in the forenoon. But the rain did not prevent a large number of scholars from assembling.

Soon after 9 o'clock, A.M., the hour appointed for commencing the services of the day, a vast crowd of children had collected in the large and capacious school-house at Mindenville, where they were agreeably entertained by several spirit-stirring songs, adapted to the occasion, by Mr. Helman and a select choir.

The regular services of the day commenced with a prayer by Br. Anderson, after which a procession was formed and, preceded by the admired "Salisbury Band," marched from the school-house through the village to a boat handsomely decorated with evergreens and flags, and drawn by six horses, two abreast, with small flags attached to their heads, proceeded to Fort Plain, a distance of eight miles by the canal. On reaching Fort Plain, the Sabbath Schools of Mindenville and Ford's Bush marched in procession through one or two of the principal streets of the village, headed by the Band and displaying appropriate banners. They then returned to Mindenville by boat, where they arrived at 3 o'clock P. M. Here the Mindenville and Ford's Bush scholars were joined by the St. Johnsville Universalist Sabbath School; then they were all formed into a procession, and, headed by the Band discoursing most excellent music, marched to a grove in the vicinity of the village.

The exercises at the grove consisted of a prayer by the clergyman aforesaid, and select pieces by the different scholars. After the Sabbath School Exhibition, Br. J. W. Conklin delivered an earnest and effective address on the importance of Sabbath Schools. He had ever been a warm advocate for their establishment and organization. He believed that Sabbath Schools had done much for the cause of Universalism. He rejoiced that Universalists were now giving this all-important subject their attention. He had ever done so, and would do so, while he had life and strength. He had been travelling for a few years past in different parts of the United States, doing business, and he never missed an opportunity to inquire about the Universalist Sabbath School, knowing and realizing that from its prosperity and efficiency, incalculable good must result. After Br. C. had concluded, Br. W. G. Anderson ascended the platform. He recommended the organization of Sabbath Schools, and pointed out their importance. He invoked parents and teachers to engage in the blessed work, if they would see the world redeemed from ignorance, error, and moral death. A prayer was then offered, when the vast crowd of spectators, parents, teachers, and children retired to the tables, where an abundance of refreshments were spread out for all. When the sun was about an hour high, the long line of scholars marched back to the starting point in the village, where a benediction was pronounced by W. G. Anderson; three cheers were given by the assemblage, and the multitude dispersed.

Much praise is due to the ladies of the Universalist Society at Mindenville, for the way they made provision for so great a crowd, on the boat and at the grove. Thanks are also due Miss Harriet Searle, the able teacher at Mindenville, for the part she performed. Nor should Major Miller and Br. Shaul be forgotten for the services which they rendered as Marshals. Mr. Helman, the music teacher, and the Salisbury Band, of course, will not be forgotten by the scholars.

There must have been from five to seven hundred scholars on the ground, and a vast multitude of spectators. No accident occurred to mar the harmony of the occasion. God bless Universalist Sunday Schools.

Minden, Aug. 23, 1849.

A. L.

Original.

\$3,500—A NOBLE DEED.

I have received a letter from Mansfield, O., a place of about five thousand inhabitants, informing me of the death of an aged "father in Israel," Br. Wallis.

Br. Wallis has bequeathed the sum of three thousand five hundred dollars to a small society of Universalists in Mansfield, provided they shall build a church there within seven years; a part of the sum to be applied in payment for the church, and the balance as a permanent fund to support preaching!

This is a noble, generous, and most appropriate donation; and I have, no doubt will result in the establishment of our cause there, permanently. Mansfield is a place of importance, and fast improving. It has been a bigoted place and is yet; but the light is dawning there. Friends, there, go on!

I hope this deed may stimulate others to imitate Br. Wallis, ere they die.

J. R. JOHNSON.

Victor, Aug. 23, 1849.

The fierce and hot flames that consume cities, and sweep over countries, burning up every beautiful flower and green shrub, correspond to those withering firestorms of passion that oftentimes roll through the chambers of a distempered heart.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY, SEPTEMBER 8, 1849.

UNITARIAN POLICY.

All among us, who are acquainted with the Unitarian Clergy, have had much cause to complain of their policy with respect to Universalism and Universalists. We love frank, open and fair treatment, and never object to manly opposition. We dislike no man because he may differ from us in opinion, or seek to convince us that we are in error. And would our Unitarian brethren pursue this course towards us we should not have a single word of complaint to make against them. But they do not. In their preaching and writings they are constantly misrepresenting Universalism. Rev. Mr. Bellows, although he has had Universalism defined, for his especial benefit, several times within a year or two, still persists in saying that its distinctive idea is, that all the consequences of human action terminate with this life. We cannot imagine why such a course should be pursued; why he should persist in holding up Universalism in a light which he has been told again and again is utterly false. He surely cannot justify himself by saying, there are among us men whose faith corresponds with the idea he gives of Universalism; for he knows that it is grossly unfair, to take the views of a few men as a representation of those held by an entire sect, when the mass say that those do not represent the sect. Among Unitarians there are many rationalists—men who deny the miraculous endowments of Christ; but would it be fair in us, to represent all Unitarians as rationalists?

Unitarians know perfectly well, that there are many men who love the doctrine of Universal salvation, that cannot admit the idea that all the effects of our actions terminate with the present life. This class is very numerous. It embraces the great body of Universalists. And it embraces a large proportion of Unitarians, and it is a rapidly increasing class among all Unitarian sects. It is important therefore, in the estimation of Unitarians, to make it appear, that Universalists occupy this objectionable ground. Hence, the stereotyped expressions among Unitarians: "We hold many views in common with Universalists; but we hold to punishment—to great punishment—to a protracted punishment—to a punishment according to the deeds; we cannot believe that the effects of our actions here cannot follow us into the future life." This sounds to us mere twaddle. "We believe in punishment." Well, who does not? But in how much punishment do you believe? Do you believe in endless punishment, or limited punishment? If in limited punishment, do you believe that it will end in the reformation of the wicked or in their annihilation? To say "*We believe in punishment*" is saying nothing; and to stand on indefinite ground and hold to an indefinite system of religion. The only thing definite in these old stereotyped sayings is, that Unitarians do not believe with Universalists that all the consequences of human action terminate with life. This is a definite statement; but in this there is a gross error; for Universalists do not teach that all the consequences of human action terminate with this life.

Unitarian ministers are quite willing to be civil to Universalists when they have any object to gain. A few years since, the orthodox of Mass. made a move to elect an orthodox President of Harvard College. Then the Unitarians were wondrously

kind to the Universalists. They wanted their help in securing the right kind of men in the State Legislature; and they wanted the help of Mr. Ballou, who had been appointed member of the Board of Overseers, by the democrats, in spite of Unitarian influence. Then they would make one of our ministers a Master of Arts, and another a Doctor of Divinity. Then the Universalists were a very large and growing and influential sect. We have seen a great deal of this sort of management. If a Unitarian clergyman is preaching in a hall near a Universalist church, he is very willing to exchange with the minister who occupies it. If he, a Unitarian, has a society composed partly of Universalists, he is very willing to exchange once or twice a year with a Universalist. Messrs. Balch and Skinner, about two years since, exchanged with a Unitarian of this city who was seeking to establish a new Society. We doubt whether their course was justifiable. It is true, the Unitarians talked much of sympathy with Universalists, and of co-operating with them; but if their professions were real, why did not the Rev. Dr. Dewey and the Rev. Mr. Bellows, propose an exchange with the regular Universalist Ministers of the city? Why ask them to go to an obscure hall, and help a young Unitarian clergyman unknown to our citizens, when they could not be heard in the church of the Messiah or of the Divine Unity? Such sympathy with Universalists as this, is quite too selfish; and yet it is the only sympathy which Unitarians have ever manifested. We do not speak thus because we have any desire to see a union between Universalists and Unitarians; for we have no such desire. We should be glad to have Unitarians become Universalists, but we want no union with them as a sect while they teach such a vague, indefinite and contradictory theology as they now do; while they continue to rely on popular opinion and fashion for success; while they have not the moral courage to act upon the principles which they declare fundamental.

The Editor of the New Covenant, published in Chicago, Ill., has some remarks touching this subject, with which we are much pleased. They were called forth by the course pursued by Rev. Mr. Conant, of Geneva, Ill., while on a visit to Boston. Mr. C. is settled over a Society composed in part of Universalists; and at the West talks much of co-operation with Universalists. At Boston, he made no mention of Universalists in pleading for help before his Unitarian brethren.

"Mr. Conant would have us understand that the reason why he did not speak of Universalists in public as he tells us he did in his private conversations and discussions in Boston, was because it did not occur to him to do so. This is to us the most incomprehensible part of his letter. That he should be accustomed to urge here at home the need of friendly co-operation between the two denominations,—that he should preach regularly to a congregation known to be composed chiefly of Universalists,—that he should exchange pulpit services with Universalists,—that he should in Boston, in private circles, defend the propriety of this course, as being serviceable to the cause of liberal Christianity in the West, and should then go into a public meeting, called especially to promote liberal Christianity in the West, and not once think of his allies, the Universalists, is certainly very remarkable; and the more so from the fact that it did occur to him to make favorable mention of the Christians with whom, doctrinally, his views are less in sympathy.

Still, we do not question the truth of Mr. C.'s statement. No doubt he did forget that there is an energetic and growing sect of liberal Christians in the West, called Universalists. And to what cause shall we attribute this forgetfulness? To the "hurry and excitement of the moment?" We cannot persuade ourselves that Mr. C. went into two public meetings in Boston, to advocate the claims of the West, without having previously arranged some plan of remark. We say it with the utmost kindness to him, but we think his lapse of memory is to be attributed to another cause—the very cause which he disclaims—the want of moral courage. Unitarians stand in awe of the popular voice. They have already incurred odium in denying the Trinity, and

other doctrines of Calvinism, and they deprecate any increase of it. They are sensitive on this point. They are anxious to be thought well of by the leading sects, and their whole policy is a sort of entreaty to them, "Now don't call us Infidels! We differ from you but little—as little as we can in reason. We have no sympathy with the radicalism of the Universalists. Do concede that we are Evangelical!"

And hence we find Unitarians always ready to co-operate with sects asserting the doctrine of endless misery—a doctrine which they believe to be both scripturally and philosophically absurd; but timid and cautious about becoming in any way responsible for the doctrine of final restitution. All that separates Unitarians from Universalists is this man-fearing policy. Doctrinally, the difference between the two sects is trifling. Individuals among the Unitarian clergy differ more widely from each other, than the Denomination, as such, differs from the Universalist denomination. But there can never be truly fraternal relations between us, until the Unitarians change this policy—until they are willing to suffer reproach for the truth's sake—until they are willing to defend in public what they profess in private."

We do not agree with the above in all it says. We think that there is a radical difference between Unitarianism and Universalism. Unitarianism is a negative system, Universalism a positive one. Unitarianism denies that God has revealed the result of his government; Universalism teaches that He has revealed it, fully and distinctly.

THE CHRISTIAN INQUIRER.

UNIVERSALISM AND UNITARIANISM AGAIN.

Our readers will recollect an article in this paper (in two successive numbers) a few weeks since, on the above subject, originating in, or called forth by a letter of Rev. Mr. Clapp of New Orleans, upon the inconsistency and inexplicability of Unitarians standing aloof from and being so shy of Universalism in their writings and preaching. That article has called forth a reply from Rev. Mr. Bellows, who has a somewhat lengthy article on the subject in the Christian Inquirer of August 11. Speaking of the inconsistency we imputed to him in what he had previously preached and written on the subject, he says, "As it is impossible for us to supply our hearers or readers with discrimination or candor, we must needs bear such imputations with patience, fortified by the consciousness of having said nothing on this subject which those who love the truth and possess a tolerable degree of penetration, cannot reconcile if they choose."

Now we will not charge the respected editor of the Inquirer with a want of "discrimination or candor," in penning the above sentence, or any other part of the article contained in his paper of the 11th inst. But though we profess to "love the truth," and mean to be candid in our judgment of all men and subjects, we certainly have not "discrimination" and "penetration" enough to enable us to see a very large amount of "candor" and "love of truth" in a Christian minister's persisting, again and again, in charging us and our brethren with holding sentiments which we not only do not hold, but which we have repeatedly and pointedly disavowed, and which have been disclaimed by almost the entire Universalist press through the length and breadth of the land. The Inquirer again reiterates, in this very article, substantially the same imputations it formerly made, and which were repudiated as entirely groundless.

The following is its language: "Universalism, in its original and essential character, seems to take no account of the laws of the mind, or the conscience, as having any primal importance—sets boldly aside all received principles of good and ill desert, and makes man's salvation wholly independent of his will or character."

Now, against this view of Universalism, we enter, once more, our solemn protest, both for ourselves and the denomination, so

far as we know and are acquainted with it. We have never believed or advocated any such system, have not, never had, and never expect to have any fellowship or sympathy for such a system; and we cannot but marvel that it should be so perseveringly imputed to us, and especially from such a source, after such oft repeated disavowals of it. Is the Inquirer so straightened for grounds of justification for the course pursued towards Universalism, that it can find no more plausible pretext for it than that of persisting in these imputations? What else can be the cause of it?

We have no disposition to prolong debate or get into a controversy upon this subject, either with Mr. Bellows or any one else; for protracted controversy seldom results in any great advantage to either party; especially if either party has adopted a foregone conclusion respecting the views of the other, and is determined that the other shall own and maintain them at all hazards, whether believing them or not. We are willing to believe that, until recently, Mr. B. has known comparatively little about Universalists, their general system of doctrine, mode of preaching, &c., and hence might be expected to make some slight mistakes, at first, concerning them. But it seems to us that since he first began to speak and write on the subject in his paper, he ought to have made more progress than the article under review indicates that he has.

He says much of Unitarianism in the article, and much of Universalism, with which, in itself considered, we have no fault to find; but the drift and tendency in both instances seem to us rather calculated to mislead, or to place Unitarianism and Universalism much farther apart than they naturally stand. Abating somewhat of his ultra notions of the supremacy of the human will, and the almost omnipotency of free-agency, we can cordially concur in and heartily believe all he presents, as the distinguishing views of Unitarianism. He seems to connect fatalism, or predestination, with Universalism, as a necessary or essential part of the system. But it is not. Many Universalists, it is true, are predestinarians; but some are strong advocates of free will, or free agency, and all are believers in man's accountability. It is with Universalists as with many other denominations, in relation to this subject. Of Congregationalists, Baptists, Methodists, Episcopalians, and even Unitarians, some are strict predestinarians, while others are free-willers. Hence Universalists and Unitarians are not necessarily antipodes on this subject, as Mr. B. would seem to intimate.

One would be inclined to believe, taking Mr. B's account of them, that Universalists believe that Universalism, or the salvation of all mankind, is the only thing to be believed or preached among men, the Alpha and Omega of Christianity, and uniformly insisted on in our preaching, to the exclusion of everything else. But this is a most erroneous view of the matter. It is true, we believe the ultimate holiness and happiness of the entire race of man, is a sacred truth, a clearly revealed truth, a great and important truth—that without it, the Gospel would be imperfect, and far from meeting the wants and satisfying the vast desires and holiest aspirations of the human soul—that it is not only directly taught in the plainest language of the Bible, but fairly inferable from the paternity, and all the revealed attributes of God, and from the mission of Christ. But this is, by no means, the only truth, nor the only important truth, revealed in the Gospel, nor the only important theme to be insisted on in preaching. Repentance, regeneration, faith, charity, holiness, sanctification, responsibility, rewards and punishments, and numerous other subjects, are all embraced in the Gospel, and are parts and parcel of that great system of divine truth and duty, therein revealed, and to be preached and insisted on

by the true and faithful minister of the Gospel of Christ. But because there are other truths than that of the salvation of all men, it does not lessen the importance and value of this; nor does this lessen the importance of the others.

Should it be asked, "Of what importance are these other subjects if it be *certainly true* that all men will be finally saved?" We answer, they are of vast importance, and mainly so, *because it is true*. Suppose an opulent man says, "I am resolved to build me a house," and he knows he is possessed of ample means to do it. Are the means therefore rendered *useless* because he *certainly possesses* them? Surely not. God has resolved to save the world, but he cannot save it without means. But because we are assured he possesses the means and will employ them, and that they will prove efficacious, shall we therefore despise them, or neglect to employ them in the way of his appointment? While we believe that all shall ultimately be brought to repentance, reconciliation, peace, holiness and happiness, we believe with equal firmness, that "the way of the transgressor is hard," that "there is no peace to the wicked," and that so long as men remain sinners, so long as they practice iniquity, they must be wretched and miserable, whether here or hereafter; that, on the other hand, "wisdom's ways are pleasantness and all her paths are peace," that Christ's "yoke is easy and his burden is light," and the sooner men turn to wisdom's path, wear the yoke and bear the burden of Christ, the sooner will they enter into rest and be happy. And do such views tend to weaken the motives to virtue or reformation, or encourage sinners in crime? Must the penal fires of endless woe be held before them as the *better* motive to repentance? Mr. B. believes no such thing.

Horace Greeley, Esq., has furnished for the succeeding number of the "Inquirer" a valuable article on the views of Universalists and the reasons for the prominence they give, and the importance they attach to their distinguishing sentiment, for which we thank him.

One or two questions we wish to ask: If there be no sympathy between Unitarianism and Universalism, why is it that Universalist Societies sometimes settle Unitarian ministers? and why do Unitarian Societies so often settle Universalist ministers? Why did the Hollis-street Society settle Rev. T. S. King, as their pastor, in Boston? Is he any less a Universalist now, or does he preach any less Universalism now than when settled over a Universalist Society? Can it be that his Society feel *no sympathy* with his distinguishing sentiments?

In conclusion, we shall neither court nor covet connection or fellowship with our Unitarian brethren, if they feel no sympathy with our views; but we shall not the less feel a sympathy for, and a lively interest in the distinguishing views of Unitarians.

D. S.

THE PLACE TO DIE.

Poets have speculated somewhat as to the choice of the place in which to meet death. Some have given the preference to the sea; some to the land; some have thought that the morning would be the most appropriate time for death to do its work; some have chosen the evening; some one place and some another; some one period and some another.

To us, there is more of truth than poetry in the wish which has been ascribed to the Orientals in their form of blessing, "May you die among your kindred." He who has been prostrate on a bed of sickness, in a far off land, among strangers, remote from kindred and friends, can appreciate the significance and import of this petition.

It is extremely painful to the bereaved whose friends die in a

"strange land," to reflect on the privations, the coldness or the neglect which may have fallen to the lot of the loved, and the departed. The imagination, excited by a glowing affection, adds bitterness to the grief which already wrings the heart of such a mourner.

The thought lingers around the saddened spirit, if my son, or daughter, or friend, (as the case may be,) had been here, he had not died. If he could have had the kind and unremitted attentions of his home, the skill of the physician who has been acquainted with his wants and constitution from a child, death would have been put off for a season.

But the sufferer in a distant land, feels a pang which we have no language to describe. His heart yearns in vain for the familiar faces, the well known voices, the experienced kindnesses of the kindred he can never again behold. Oh! if he were among them, there might be some hope of relief, some prospect of defeating the common enemy. No little want would be unheeded, no restorative withheld, no watchful care neglected, no sigh unpitied, and unattended. He must die in a strange land, among strangers; the parent's hand is not there to cool his burning cheek, to apply the soothing cordial; the sister is not there to watch at his couch; the tender wife is not there to smooth the bed of death, and lave his anguished brow.

There is meaning and emphasis in this short prayer, "May you die among your kindred." Whether it be in the time of flowers, or when the year is red with autumnal fruits; whether it be in "bright summer's glow," or when the blasts of winter howl over the landscape; whether it be in a calm "when not a leaf has leave to stir," or when the tempest and the storm lash the roaring waves and scourge the earth; whenever death shall be commissioned to strike the blow, Oh "let me die among my kindred."

B. E. H.

PERSECUTION.

We are apt to regard this term as applicable only to the times of "bloody reigns," or those in which victims bled on altars of cruelty and wrath. When we speak of persecution, we associate with the word, the rack, the auto de fe, or the funeral pile. But men do not need to buckle on the sword, or fasten the material visible chain on their fellows to be persecutors. A wrathful, unrelenting attack on one's character, a persevering determination to injure one's good name on account of his opinions; is rank unchristian persecution. Let us not boast that we have laid aside the faggot and the torch; and that we have no racks, and no dungeons, no clanking fetters, while our hearts are moved by the "leaven of malice," and we would bring reproach and contempt on those who differ from us in religious opinion. There are many who deplore the ravages which the strong arm of persecution has made in the world; the tears and blood it has caused to flow, yet they will abuse with unceasing zeal those whom they call heretics, the very "poison of asps" is in their tongues when they speak of their religious opposers. Ye heated sectarists and acrimonious bigots, who despise everything that does not put on the garb of your sect, remember that the sullen frown, the contemptuous look, the intolerant action, is as much the implement of forbidden, ungodly persecution, as the flaming fagot, and the vengeful steel. Go learn of Jesus, be loving, be forgiving.

B. E. H.

Many spend so much time in detecting the path of error, that they never seek the path of truth.

A CLEAR conscience is sometimes sold for money, but never bought with it.

DOMESTIC CORRESPONDENCE.

LETTER FROM BR. BALCH.

SOUTH WOODSTOCK, Vt., Aug. 24, 1849.

VERMONT CONVENTION OF UNIVERSALISTS.

This body met in annual Session, in South Woodstock, on Wednesday, Aug. 23. The Council was organized by the choice of Gardner Winslow, Esq., for Moderator, and Rev. G. S. Guernsey, Clerk. The business usual at such meetings was duly transacted. I noticed that the record of last year's proceedings mentioned the recognition of the terms of fellowship similar to those adopted by the New York Association at Southold, which elicited so much animadversion. I am glad the brethren have been willing to disavow all fellowship with Infidelity in any form, and to pledge themselves to the defense of the Gospel.

The reports from the various Associations indicated a healthy condition of our cause, and showed a regular increase in numbers and zeal. Mention was made of the reported withdrawal of Mr. Forbes, which it was understood he had denied, by saying he had not authorized the paragraph which found its way into the papers; and also by writing, recently, to Universalist Societies to try to obtain appointments. Mention was also made of a Mr. Mendell, who failing to obtain a support among Universalists, had gone over to those of the contrary faith. No one seemed to regret the defection of either, further than to pity them for their incapacity to make themselves what they would like to be in the estimation of others. It is certainly a cause of regret that some men "think of themselves more highly than they ought to think," while others "think soberly" of themselves—thinkings do not always agree—exactly.

The following resolution was adopted, which speaks well for the good judgment of the council. I hope a similar course will be adopted by all our public bodies, and that Societies everywhere will be careful to exact the evidence of proper qualification before employing preachers. All denominations have need of greater watchfulness in their character of the ministry:

Whereas, an evil has existed for some time amongst us, growing out of a laxity in the terms of our fellowship and discipline, by which men unsuitable for the work of the ministry, are able to go from one State to another, and from one Association to another, imposing themselves upon Societies in our fellowship as regular preachers, to the great injury of our cause, and the scandal of religion; therefore,

Resolved, That this Convention earnestly recommend all Associations in its fellowship, to adopt such regulations as shall require preachers removing within their limits to bring certificates of good ministerial character and capacity, from the Clerks of the Societies where they last labored, and from the Standing Clerks of the Associations in which they lived, and that all Societies be advised to beware of men who cannot bring such testimonials of fitness for the Gospel ministry.

The meetings were well attended, though to-day it has been very rainy. I have sketched a report of the sermons of the first day, which I send you with this hasty note.

The first sermon was preached by Br. J. S. Lee, of Lebanon, N. H. It was on the power and sufficiency of the Gospel. He argued: 1st, that the success of Jesus depended upon the purity and independence of his mind. Purity gives power, and independence enables one to direct it aright. Divinity is in purity. "The pure in heart shall see God." The influence of good men is always felt. Their example makes the wicked ashamed of their conduct. Nature itself, in its beauties, rebukes men's sins, and invites and persuades them to purity, when they come to appreciate it. But men and nature are not sufficiently pure and perfect to induce a completely holy life. Jesus is the perfect man—the pattern for all to imitate. His doctrines, and

precepts, and practices, were all pure. His goodness commands the admiration, and secures the obedience of all who truly know him. His pure life was a demonstration of his power. 2. But purity and independence are insufficient of themselves. The world was too lost in error and sin to be reached by them. The teachings of Jesus were clear and convincing, and his doctrine commended itself to the reasonable mind. The speaker proceeded to present various points which showed the power of Jesus over men's judgments, affections, and conduct, all of which went to display the method by which the world shall be redeemed from sin and sorrow, and guided into a pure and happy life. 3. Jesus derived his power direct from God. God was with him from his birth to his resurrection. The whole course of his life was attended by divine help bestowed specially upon him. He introduced much Scripture proof to show that Jesus relied on the works which God enabled him to perform, which were more than ordinary men, through human power, could do. His miracles were an evidence of the fact that God was with him—as even his enemies were forced to admit. This point he argued at length, showing conclusively that Jesus was either wickedly ignorant, or a base impostor, or else possessed of more than ordinary power, and in direct communion with the Father in whose name he claimed to speak. Thus the perfect life, the adaptedness of his doctrines, and direct assistance of God enabled him to speak as never man spake, and to teach as one having authority. He concluded by an exhortation to study the facts of Jesus' life and doctrines, and, as far as possible, the imitation of the one and a hearty adoption of the other.

The second sermon was preached by Rev. W. S. Ballou, of Brattleboro'. His subject was "the reciprocal influence of faith and works." He started upon the ground that all religion embraces three points: 1. Faith in doctrine. 2. The influence of faith upon the affections. 3. The outward works produced by it. These are essential to religious vitality. Even false religions embrace them. The Pagan and the Mohammedan have faith in their doctrine which control their affections and influences their conduct. The Hindoo mother loves her child, but her religion overpowers that love, and for fear that her god will be displeased, casts it into the waters of the Ganges. The Hadji goes on a long pilgrimage to the tomb of his prophet. They are essential to a true Christian. He admitted that he had no confidence in the notion that some put forth, that there should be no doctrinal preaching—that it makes no difference what a man believes, or whether he believes anything, if his life is right. "That," said he, "is well put in, if his life is right. But is it not manifest that such an effect cannot exist without the proper cause?" He admitted that a good life, and good works were essential to a true Christian, and that moral preaching should form a large part of a preacher's public labors, but contended that it is as impossible for a man to lead a good life without a knowledge of Christian principles and affections, as it is for a thorn-tree to bear grapes, or a thistle figs. Why does Christianity differ from Paganism, and why are the fruits different but for the difference in the doctrines inculcated? God thought the teaching of Christian truths of sufficient importance to send his Son into the world to bear witness to their truth, and he died in their defense. The Apostles thought them of such importance that they went out among the nations, at the peril of their lives, to teach them. The fault of our times and our Zion is, that the glorious doctrines of Christ are not preached enough, distinctly and forcibly. They are not enough cherished in men's hearts, are not found in their lives. Without a place in the affections, the man is left like the trunk of a withered tree, branchless and leafless, lacking what would make it green and

living. He proceeded to illustrate and enforce these points with much force of argument, which none could resist.

The third sermon was delivered by Rev. J. O. Skinner, of Ludlow. His topic was the preaching of the Gospel among all nations. He discussed the importance of the Missionary enterprise, and presented the reasons why we cannot sympathize in the movements of other sects. We cannot be accessory to the sending of a mutilated Gospel—doctrines which are not Gospel. And then we have still room to labor with better success nearer home. Still, he contended, we should cherish a missionary spirit, and exert ourselves all we can to teach men the way of truth, and help guide the world to Christ.

Yours,

W. E. B.

DULL PREACHERS AND DULL HEARERS.

The Knickerbocker has the following hit at dull preachers:

There is mention made, in the volume we are considering, of a dull clergyman who cornered a farmer whom he seldom saw at his ministrations, by asking him directly, after a little reproof for his sin of omission, "Shall we see you at church next Sabbath?" "Y-e-e-s," he replied, slowly, "y-e-e-s, I'll go—or send a hand!" It was the same interesting clergyman who, one hot, drowsy summer day, found, on concluding a long discourse, that half his congregation were rubbing their eyes and waking up, being startled at the sudden silence; whereupon he very quietly said: "My friends, this sermon cost me a great deal of labor, in fact rather more than usual; you don't seem to have paid so much attention to it as it deserves. I think I will go over it again." And go over it he did from text to exhortation. He "had 'em there," didn't he?

The secular papers are very fond of hitting off the clergymen in regard to their dull sermons. We do not object to this; but still it should be remembered that preachers sometimes have dull hearers—hearers whom neither logic, eloquence nor oratory can keep awake. Not a few have no interest in religion; and any man will be dull who talks on a subject in which we have no interest. Besides, it is hard for a minister to preach and find activity of mind for his hearers. We think it quite unfair to blame a minister for every dozer he may have in his audience; for some are so dull and heavy that they would sleep, even if they knew that Gabriel was about to sound the last trump.

METHODIST VIEWS OF REVIVALS.

We well remember the time, and that too at no distant date, when the man who dared to utter a word against the revivals by which the church was being recruited, was sneered at, as an infidel, and in danger of being charged with the blasphemy against the Holy Ghost. Of no one thing were the popular religionists more certain, than that those revivals were the result of the immediate presence of God, and the mighty working of his Spirit. We have often warned them, that experience would one day read them a sad lesson, and that their "machine-made converts" would prove a curse rather than a blessing. We are happy to perceive that our Methodist brethren are learning wisdom from the things they have suffered, and we cannot refrain from expressing a hope that their future course of conduct will manifest the sincerity of their repentance. We have been led to the above reflections, by a perusal of the following which we clip from the Advocate and Journal, the accredited organ of the Methodist Church. Had it appeared in a Universalist paper two years ago, it would have caused the Journal to turn up its eyes with horror at the daring impiety which could thus make light of the work of God. But now it is sacredly orthodox we presume, else it could hardly have found its way into the columns of the Advocate and Journal. Here it is; let the reader pause and reflect upon the changes of this fleeting world,

where even orthodoxy itself doth change as a shadow that fleeth away.

"It cannot be denied that the system of recruiting our Church by revivals has been seriously abused, and that the faith of our preachers and people, in the benefits of such religious movements, has been very much shaken. The plan of forcing a periodical excitement, by the aid of professional agitators, or revivalists, has been fraught with consequences most disastrous to the Church. Machine-made converts were found to have a very ephemeral life, and the successful labors of the reviver to fill the classes with probationers, were generally followed by the more laborious and very ungrateful efforts of the regular preachers, to rid them of careless and irreligious members. Camp meetings too, from a variety of causes, have become very unproductive, and many of our most thoughtful preachers and members have found it necessary to discourage attendance upon them."

THE CAUSE IN SHERBURNE, CHENANGO CO., N. Y.

Br. C. L. Shipman, in a letter to us under date of Columbus, Aug. 16, 1849, says:

"Last winter, during the progress of a protracted meeting in Sherburne, a most unchristian attack was made on Universalism and Universalists, by Rev. Mr. Kingsley, the conductor of said meeting. As usual the privilege to reply was denied. No house could be obtained.

The result of the affair may be seen in a neat brick chapel which was dedicated in that place last Sabbath, August 12th, to the worship of the One living and true God, the Savior of all men: and in it I am to review the discourse of Mr. K. next Sunday. The house is small, but neatly finished and convenient. We named it "*Berean Chapel*."

A society is to be formed on the last Saturday in this month. The dedication being on Sunday, no preachers were present save myself and father Sherburne. Sermon by the writer.

C. L. SHIPMAN.

LETTER ABOUT SOMETHING NEW.

That the public may see how editors are sometimes "hauled over the coals," we publish the following:

MESSRS. EDITORS:—Allow me to say one word through your columns, in reference to an article which appeared in No. 33, present volume, Magazine and Advocate, entitled "Something New." The writer of the article referred to, says, "The following preamble and resolution were passed by the Genesee Association, at its recent session in Pavilion, N. Y." This is a mistake. The preamble and resolution were *discussed*—not passed—and laid over for further consideration at the next session of the Association. After introducing the preamble and resolution, the writer of that article adds, "We are sorry that the fellowship of the Genesee Association has become so cheap that it must needs go begging for some one to receive it," &c. We believe the proceedings of such bodies as our Associations, are entitled to more respect than is manifested by the author of those remarks; and even if they are not, it is sometimes more becoming to conceal, than disclose our disrespect. We think the tone of that article beneath the dignity of any one who ought to have the privilege of communication through your columns. We know not who wrote it, but we hope it was some one whose youth is a sufficient apology for its recklessness. If the preamble and resolution were objectionable, we should feel ourselves obliged by having those objections pointed out in a candid and friendly manner; but we are not, I trust, to be diverted from a purpose by the sneers of the conceited, nor awed into submission by the frowns of the self-styled great.

U. M. FISK.

We stand corrected, and inasmuch as the resolution referred to was not passed, but merely "discussed and laid over for consideration at the next session of the Association,"—we therefore amend our article so as to read as follows: "We are sorry that the fellowship of the Genesee Association has become so cheap that it is necessary to *discuss* the question of sending it

out to beg for some one to receive it." We have much respect for the Genesee Association; and if the movers of the resolution in question had entertained equal regard for the dignity of that body, its records would not have been soiled with a movement so utterly destitute of the common appearances of self respect. As to the *dignity* of our article, we have only to say that we are so constituted that we cannot suppress a laugh when the really ludicrous is presented to our vision. EDS.

A NEW WORK FROM BR. WILLIAMSON.

We shall soon publish a new work from the pen of Br. I. D. Williamson, entitled:

SERMONS FOR THE PEOPLE.—It will contain fourteen sermons on the following subjects: Characteristics of the Gospel; The Gospel Finished; The Necessity of Revelation; The Incarnation of the Word; Authority; Miracles; Necessity of Faith; Universal Peace; The dominion of man; The kingdom of God; Obedience the source of exaltation; Agur's Prayer; Uncertainty of Business; Joy in Heaven.

The reputation of the author is a sufficient pledge that the work will be attractive, instructive and useful. We shall be much mistaken if it do not prove equal in interest to his previous books, which have been so justly popular.

The volume will contain 252 pages, large 18mo., from new and beautiful type, will be printed on good paper and substantially bound in cloth. Price 50 cts. A liberal discount to those who buy to sell. This work will be ready in a few days. Orders solicited.

CHRISTIAN GUARDIAN AGAIN.

I have no desire to multiply words with this paper, but must briefly notice its article of August 30th. It *denies* "insinuating" that I was, "bribed" to make the statement referred to. Well it *did* say as nearly as I can recollect, it "presumed no other person could be *bribed* to make such a statement." I took this to be an insinuation that I was "bribed;" but it seems, I was mistaken, and am glad nothing of the kind was intended. But was there not ground for such an inference?—Br. H. has written the wrappers as stated, and has no knowledge of a change from one form of the paper to the other. This morning (Sept. 2.) two Nos. of the Guardian of Aug. 30, arrived marked on the margin—one "Star in the West," the other "Olive Branch," done up in a single wrapper and directed to this office. Will not this help to explain the non-reception of the Guardian here sometimes? There is not, so far as I know any jealous feeling here towards the Guardian; let it go on its mission and do all the good it can; as uncle Toby said to the fly—"there is room enough in the world for us both." H. L.

THE AFFLICTION OF G. W. BAZIN, ESQ.

Mr. G. W. Bazin who has been so many years known to our denomination, as the printer of the Trumpet, has been called with his estimable lady and children, to endure two very severe bereavements. Within a short time two of his daughters have been cut down by death—one at the age of twenty, and the other at the age of seventeen. They were both daughters of great promise, and warmly beloved by all who knew them. We were present at the funeral of the last; and we know not when we have seen people more deeply affected, than were all who were gathered on that sad occasion. Strong men unused to tears, wept like children; for they felt that the hand of God was laid heavily upon the bereaved, and that the losses which they had experienced were severe indeed. What a change to take place in a family within a few days. How dark and desolate the home which a short time since, was so full of life and joy! Truly the Providences of God are mysterious! But the be-

reaved will not murmur, for they know that God does all things right; and they have the blessed assurance, that their departed ones have gone to a world of joy. May Heaven's richest consolations be theirs, and enable them to bear their sorrow with submission and hope. O. A. S.

The last No. of the New Covenant says: The New Church, erected by the First Universalist Society in Mercer county, Ill., near New Boston, is now nearly ready for consecration. A two days' meeting is to be held in the church on Saturday and Sunday, Sept. 8th and 9th, during which the dedicatory services will be performed.

Miscellaneous Department.

Original

LINES

On hearing a sermon, in which, after the introduction of endless torments, the joys of heaven were expatiated upon; the speaker exclaiming with energy, 'how beautiful is eternal life.'

BY LOUISA.

How beauteous is eternal life

In our bright home of bliss above;

Where every saddening sound of strife

Is merged in deep repose and love.

And oh! in that unfading clime,

Shall we not meet each loving heart,

Who, on these weary shores of time,

Shared all our bliss—in woe took part.

Oh! what were aeth'rs, if at the tomb

We looked our last with throbs of pain,

And saw no ray to pierce the gloom,

And tell us we should meet again.

And what were heaven, if mid its light

Our lov'd and lost could never roam?

Sad prisoners in the dungeon's night—

Poor exiles from the Father's home!

It cannot be! there is a clime,

Where God shall wipe all tears away;

Where reigns immortal and sublime,

The light of never-ending day.

That light is the blest Lamb of God,

Who died for us—who for us rose—

Then fear we not the damp, cold sod,

Nor death itself—the last of foes.

But we will look by faith's clear eye,

To mansions blest where all shall dwell,

Where doubt and sin shall ever fly,

For Jesus "hath done all things well."

Millington, Conn.

Original.

A LETTER TO THERESA.

MILLINGTON, Aug. 1849.

DEAR SISTER:—Permit me thus to call you, although I have never seen you, and know you by no other name than the dear one of "Theresa." But I am acquainted with you—yes, for twelve years I have had many pleasant communings with you through the medium of the "Union" and "Ambassador." But I would refer more especially to the early stage of the acquaintance, when, soon after I left the home of my youth as a bride, I was seated, as I now am, under this roof now grown familiar as home, perusing the "Union" and getting interested

in it, too, in spite of all my strong prejudices to the contrary. How many fondly cherished associations are connected with those days when the light of Universal Salvation first entered my heart, and when the names of its advocates and defenders began to be dear to my soul. The lays of Mrs. Scott thrilled through every fibre of my being, and the numerous contributions of others were looked for with eagerness. In the new born transition state from the gloom which endless misery had engendered, to the sunshine of impartial grace, I was like one under the dominion of an enchanting, blissful vision. Music, tenderness, hope, faith and joy surrounded my pathway; and in this delightful frame of mind, I recollect a short piece of yours entitled "The Sabbath," with the following quotation in it, which has lingered with me ever since:

"One tranquil mount the scene o'erlooks,
There the hushed winds their Sabbath keep;
While a near hum from bees and brooks,
Comes faintly, like the breath of sleep."

There was nothing uncommon in the quotation, but you know, dear sister, how many pleasant and tender recollections spring from *association*. Thus, you can well understand, that with all the beauty and fragrance of *those days*, your *name* is entwined and cherished, and is still fondly remembered and loved. I could not appreciate *then*, as well as I do *now*, these sentiments of yours from the piece I have adverted to:—"It is *well* to mingle with the multitude of worshippers who may chance to differ from us in opinion—to listen to the voice of one whose creed may limit the Holy One of Israel; to treasure up the good that he teaches and cast away the bad; but to *me* it seemeth *better* to be a lone worshipper in 'God's first temple'—to listen to the eloquent teachings of nature." Yes, *now* I feel how much more divine is the joy of the lonely, yet spiritual and trusting communion with the Father, than the temples where error is poured forth un pityingly, unsparingly into the hearts of the hearers; where doubts and fears congeal the warmest, most gushing sympathies and aspirations of our nature.

And oh! as the Sabbath comes on in its freshness and beauty, my heart *will* wander to those hallowed walls where the fullness of redeeming love is proclaimed in tones of sweetness and power; and I can not but hope, that, at some future period, I *may*, with my family, be a happy partaker of the gospel "feast of fat things." At present, sister Theresa, my church is a large apple-tree, with low, overhanging branches, situated near the woodlands, sufficiently distant from the house to admit of solitude and privacy, and yet near enough for many of the "usual sights" and "sounds" of domestic life. The birds with their sweet music, form my choir, and I join them, not with a sweet *voice*, but a loving and grateful *heart*. To me, it is a beautiful spot; sacred by its many delightful recollections of hallowed, spiritual thoughts and feelings under its reviving shade—may it be my last resting place. I was gratified to learn by a recent communication of yours to the "Ambassador," that you were an admirer of my favorite writer, Br. E. H. Chapin. At present, I feel quite lost, as I have lent the "Communion Hours" and "Crown of Thorns." Indeed, although I wish very much to have all our denominational books read, I am very willing to lend books, and have lent the "Repositories" and many other books until they are very much the worse for wear; yet, when any book is gone from its accustomed place, it seems like the absence of a dear, familiar friend, so much am I attached to the writings of our brethren and sisters. Some of the books have been lent so much, that they present a very mournful appearance; especially "The Merchant's Widow," which appears like a "widow indeed." That, too, is a favorite on account of the writer, and also because it was

presented me by my first Universalist friend, Br. P. Price, whom, however, I have never seen.* What friends and companions good books are! In fancy, I see your library of which you have made mention, and imagine the pleasure you derive from the perusal of your favorite authors. My thoughts revert again to the past, as I think of the many changes which death has made in our denomination, since I have become acquainted with it. Alas!

"The beautiful is vanish'd and returns not,"

save in our dreams and the blessed assurances and hopes of our bright and holy faith, teaching of their nearness and presence, and granting us the pleasant prospect of sharing with them an eternal home of purity and love, where death, sin, doubt and fear can never intrude. How beautiful was their presence here, how grateful the incense of their memory to our loving, lonely, bereaved hearts. They have gone *home* to the patriarchs, apostles and martyrs; yet an influence holy and abiding remains with us to cheer us on our oft-times wearisome pilgrimage.

Ours is a beautiful and holy faith! It is the light of the wandering, the stay of the afflicted, the hope of the despairing. May its followers labor for purity of heart and life, for freedom from the dominion of passion and sin, for enlargedness of feeling, for benevolence towards the whole human family. Will you pardon this desultory communication, and receive it as coming fresh from the heart of one who loves you, who has long loved you!

And now, adieu. Wishing you all happiness both temporal and spiritual, I subscribe myself, your friend and sister,

LOUISA.

* We will send you a copy of the new edition if you tell us how.

ANECDOTE OF MR. WEBSTER.

A correspondent of the Cincinnati Gazette, who has been on a visit to Marshfield, writes as follows:

Mr. Webster's uniform habit is to rise at 4 o'clock the morning—attend to his correspondence, &c., back in fast at 8 o'clock, then ride and walk over his extensive farm, direct and superintend the work—dine at 3 o'clock, and then devote himself to the entertainment of his family and friends until about 10 o'clock, at which hour, and generally earlier, he retires. He is very fond of hunting and fishing, and has an abundant supply of fast sailing barges, boats, codfish lines, trout rods and appurtenances, guns, dogs, &c., and in these manly and healthful sports, he freely indulges.

Mr. Webster has but one child living—Mr. Fletcher Webster—who has a very fine country residence, overlooking the sea, adjoining his father's estate, and about one mile distant from the mansion house. A daughter and son, Mrs. Appleton, and Capt. Edward Webster, died within the past year, and I cannot refrain mentioning an affecting incident in this connection:

Having spent the day in riding and walking over the farm, we returned for dinner; and just as we were entering the house, Mr. Webster remarked, that there was one thing more he desired to show me. I followed on the piazza to the front of the house; he there pointed at two beautiful trees, the earth around their roots yet fresh. "There," said he, "are two *weeping elms*—I call them 'brother and sister.'" The tears gushed from his eyes, and without another word, he suddenly left me. I required no explanation, for I had known the "Brother and Sister."

IMPERIAL ORTHODOXY.

The Czar, having assembled the Russian and Polish Catholic Bishops at St. Petersburg, made them the following speech:

"I do not wish for a new religion; a new sort of

Catholic creed has been invented abroad, and I desire that it may not be introduced into my empire, because these innovators are the worst agitators, and without faith it is impossible that anything can subsist. The West at this moment offers a fair specimen of what men come to if they have no faith—how great are the follies and absurdities which they commit! Look at Rome; I predicted all that would happen there. Faith has entirely disappeared in the West. The manner in which the Pope has been treated is a plain proof that true faith exists in Russia alone, and I hope (making the sign of the Cross) that this holy faith may be maintained here. I told the late Pope Gregory XVI. things which he had never heard from anybody else. The present Pope is a good man, his intentions are excellent, but his principles savor too much of the spirit of the age. The King of Naples is a good Catholic; he had been calumniated by the Pope, and now the Pope is compelled to have recourse to him."

Bishop Holewinski replied: "Your Majesty, the Holy Father was obliged to yield to circumstances and the spirit of the age."

The Emperor: "Very possibly; but all these disorders arise from want of faith. I am not a fanatic, but I have firm faith. In the West they have run to two extremes—fanaticism and impiety." Addressing the Polish Bishops, the Czar continued: "You are the near neighbors of these misguided men; let your example be their guide. If you encounter obstacles, address yourselves to me. I will employ all my power to stem this torrent of impiety and revolt, which is spreading more and more, and threatens even to penetrate into my dominions. A revolutionary spirit is the result of impiety. In the West there is no longer any religious faith, and this evil will increase still more." Addressing himself to the Metropolitan Bishop, and kissing his hand, the Czar concluded by saying—"We have always understood each other, and I trust that it will always continue so."

Youth's Department.

JAMES LUMBARD, EDITOR.

LINES,

TO THE YOUNG READERS OF THE AMBASSADOR.

It is long since I have met you,

On this paper's pleasant page;

But, I trust, the words I utter

Will awhile your thoughts engage.

Now my hand to yours extending,

I would wish you earthly joy;

Friends, to counsel and protect you;

Pleasures, that will never cloy.

May your homes be bright and cheerful

With the glowing rays of love;

May you, in your days of gladness,

Look from earth to heaven above.

Flow'rets sweet, in summer springing,

Fade away at winter's breath;

Human buds, about to blossom,

Wither at the touch of death:

But the Spring, with smiles of welcome,

Calls the flow'et from the earth;

And in Heaven's own fadeless spring-time,

Human buds shall have their birth!

Millington, Conn.

LOUISA.

EMMA AND THE VIOLETS.

Little Emma went to see her nurse, and the first question she asked was, where the blue violets grew.

"By the river side, my darling," answered the old lady, "but, indeed, you must not go now for them, for the dew is heavy on the grass."

Emma had been thinking of this visit a whole month, and had more than once dreamed of filling her apron with violets as large as roses, among butter cups and clover as high as her waist. She rose with the sun, upon the morning of her visit, and, fearing lest she might be too tired on her return to arrange her treasures, filled her mama's vases with fresh water, and placed a glass upon the table of her little chamber ready to receive them. Then she examined every basket in the house, and finally, after much consultation, borrowed a work basket of her sister Helen to gather them in. But, though now anxious to fill it, she was not impatient, and only showed how much pleasure she anticipated, by gazing earnestly through the open window. She was soon occupied in admiring the sparkling gems which lay on every broad leaf, and hung from every blade of grass.

"Pretty drops," she said, softly; "bright beautiful drops! I love to look at you, though I cannot go among you."

She sat down on the door step to catch the fresh breeze which came careering over the water, and observed, with delight, the yellow birds which sported among the trees by the path. By and by the dew was all gone. It had stolen silently upward, again to descend in showers upon the thirsty earth. So Emma and her nurse went out. The former was wild with delight. She danced merrily about and laughed loudly in her glee. When she had almost filled her basket, she saw a young girl very neatly but poorly clad gathering violets also, but in such haste that she frequently dug up the roots, and soiled them with the moist earth.

Emma watched her a few minutes, and then asked who she was, and why she pulled the flowers so fast.

Her nurse answered that her name was Alice, and that, being the sole nurse of her sick mother, she ran out while she slept that she might decorate her dark and ill furnished room, and that she pulled them hastily, that she might return before her mother should wake.

"Ah, how good she is! exclaimed Emma. "How pale she is. She works very hard, I suppose, nurse?"

"She does, my love. She has few of the comforts you enjoy."

"She is tired now," continued Emma.

"Ah! she should rest while her mother sleeps. If I,"—and she paused, looking first at her blossoms, and then at the young stranger, and then at her blossoms again.

The generous impulse prevailed, and though Emma knew that if she gave away her blossoms she would have none to carry home, she went to Alice and said, "Go home to your mother, little girl, and I will bring you some violets."

Alice looked into Emma's soft blue eyes, and, reassured by their friendly glances said. "Thank you," and was soon out of sight.—*N. Y. Organ*

THE TWO BROTHERS.

The following beautiful Arabian legend we copy from the "Voice of Jacob:"

The site occupied by the temple of Solomon, was formerly a cultivated field, possessed in common by two brothers. One of them was married and had several children; the other was unmarried. They lived together however, cultivating, in the greatest harmony possible, the property they had inherited from their father.

The harvest season had arrived. The two brothers bound up their sheaves, and made two equal stacks of them

and left them on the field. During the night the unmarried brother was struck with an excellent thought. My brother, said he to himself, has a wife and children to support; it is not just that my share of the harvest should be as large as his. Upon this he arose, and took from his stack several sheaves which he added to those of his brother; and this he did with as much secrecy as if he had been committing an evil action in order that his brotherly offering might not be refused. On the same night the other brother awoke and said to his wife, "My brother lives alone, without a companion; he has no one to assist him in his labor, nor to reward him for his toils—while God has bestowed on me a wife and children; it is not right that we should take from our common field as many sheaves as he, since we have already more than he has—domestic happiness. If you consent, we shall, by adding secretly a certain number of our sheaves to his stack, by way of compensation, and without his knowledge, see his portion of the harvest increased." This project was approved and immediately put into execution.

In the morning, each of the brothers went to the field, and was much surprised at seeing the stacks still equal. During several successive nights the same contrivance was repeated on each side; for as each kept adding to his brother's store the stacks always remained the same. But one night, both having stood sentinel to divine into the cause of this miracle, they met, each bearing the sheaves, mutually destined for the other. It was thus all elucidated and they rushed into each other's arms, each grateful to Heaven for having so good a brother.

Now, says the legend, the place where so good an idea had simultaneously occurred to the two brothers, and with so much pertinacity, must have been acceptable to God. Men blessed it, and Israel choose it, there to erect the house of the Lord!—*Lamartine.*

HAZLITT'S ADVICE TO HIS SON.

From Hazlitt's advice to his son going home from school, we select the following item, which contains more sound sense and a deeper perception of human nature than is dreamt of in every one's philosophy:

THE WORLD.—Do not begin to quarrel with the world too soon: for bad as it may be, it is the best we have to live in—here. If railing would have made it better, it would have been reformed long ago; but, as this is not to be hoped for, at present, the best way is to slide through it as contentedly and innocently as we may. The worst fault it has is *want of charity*, and calling knave or fool at every turn, will not cure this failing. Consider as a matter of vanity that if there were not so many knaves and fools as we find, the wise and honest would not be those rare and shining characters that they are allowed to be; and, (as a matter of philosophy) that if the world be really incorrigible in this respect, it is a reflection to make one sad and not angry. We may laugh or weep at the madness of mankind—we have no right to vilify them, for our own sake or theirs. Misanthropy is not the disgust of the mind at human nature: but with itself; for it is laying its own exaggerated vices and foul blot at the door of others! Do not, however, mistake what I have here said. I would not have you, when you grow up, adopt the low and sordid fashion of palliating existing abuses, and of putting the best face upon the worst things. I only mean that indignant, unqualified satire can do little good; and those who indulge in the most revolting speculations of human nature, do not themselves always set the fairest examples or strive to prevent its lower degradation.

ADVICE TO CHILDREN.—You were made to be kind, (says Horace Mann,) generous and magnanimous.

If there is a boy in the school who has a club foot, don't let him know that you ever saw it.— If there is a poor boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of talents, and another is envious of them, there are two great wrongs, and no more talents than before. If a larger or a stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenances how much better it is than to have a great fight.

LIGHT, as it reaches us, consists of the three distinct colors red, yellow, and blue; and each color possesses a power peculiar to itself; the yellow conveys light, the red heat, and the blue chemical action. In the absence of the proofs which exist of the certainty of these facts, it would seem incredible that red, yellow, and blue, should form a colorless mixture.

☞ The idler is a dangerous member of society. He becomes a prey to his own passions, and scourges others with his vices.

CONVENTION NOTICES, &c.

UNITED STATES' CONVENTION.

The General Convention of Universalists in the United States, will hold its next session in Cincinnati, Ohio, on the first Wednesday and following Thursday in October, 1849. The change in the time has been made in compliance with the request of the brethren in Cincinnati, urged on account of the epidemic which has prevailed in that city. It is confidently believed by them that the Cholera will have entirely disappeared from their midst by the 1st of October.

At the last session of this body, Rev. A. A. Miner was appointed to preach the next Occasional Sermon. Dr. H. Ballou, 2d, was appointed a Committee to prepare some general plan for the investigation of charges of improper conduct, whenever made against a clergyman of the order, to report at the next session. It was also voted that the Committee appointed at the session of 1847, to collect facts pertaining to the sessions of the General Convention of the New England States, and others, be continued, to report at the next session. The Committee consists of Revs. T. Whittemore and H. Ballou, 2d.

J. M. AUSTIN, Standing Clerk.

NOTICE.

THE OTSEGO UNIVERSALIST MISSIONARY ASSOCIATION will meet at the Fly Creek Universalist Church, on the last Wednesday and Thursday of September. Ministers and people are urged to come up to this mountain of our God. The feast is for all. There will be preaching both days.

J. A. BARTLETT, President.

CONFERENCE AT "FORD'S BUSH," MONTGOMERY, CO., N.Y.

☞ There will be a conference at "Ford's Bush, Montgomery, Co. N. Y." on Wednesday and Thursday the 19th and 20th of Sept. next. Come preachers, and come people, from far and from near, and we will endeavor to give you as hearty a reception as in time past.

J. P. KELLER, { Trustees of Ford's
D. MOYER, { Universalist Socie-
A. PETER, { ty.

Minden, Montgomery Co., N. Y., Aug. 1849.

CHAUTAUQUE ASSOCIATION.

This body will hold its next annual session in the Methodist Church at Sheridan-Centre, the second Wednesday and Thursday in September. Both clergy and laity are cordially invited to attend. Those coming from a distance will find a committee at the Church to direct them to places of entertainment. Let there be a large gathering of the faithful. It is earnestly desired and expected that every Society will send delegates, with full statistics. F. M. ALVORD, Standing Clerk.

A CONFERENCE

Of the Ontario Association of Universalists will be held in the Baptist Church in Plainsville, on the last Wednesday and Thursday of September, (19th and 20th,) commencing at 10 o'clock, first day.

Plainsville is one mile north of Clifton Springs. Preachers and others who might wish to ride in the Cars, can get off at Clifton. Wake friends! let there be a great gathering, for the cause is worthy. All are invited to attend.

Victor, Aug. 23d, 1849. J. R. JOHNSON, Standing Clerk.

NOTICE.

The North Branch Association will hold its annual meeting at Burlington, Bradford Co., on the third Wednesday, and following Thursday of September. The occasional sermon by Rev. S. J. Gibson. The Council will meet, after the services of the afternoon of the first day, have closed. It is hoped that every society within the bounds of the Association, will be duly and fully represented. Come brethren, come one and come all, for the friends in Burlington will extend to you freely, the hospitality of their firesides. As there are but two preachers within the bounds of the Association, we trust that our ministering brethren from sister Associations, will pay us a visit, and dispense to us the glad tidings of a world's salvation.

H. E. WHITNEY, Standing Clerk.

RELIGIOUS NOTICES.

Br. S. J. Hillyer will preach in Newtown, Ct., Sunday, Sept. 16th, morning and afternoon, and in Stepney, in the evening.

There will be preaching in Blauveltville on Sunday, Sept. 9th, morning and afternoon.

Br. W. A. Stickney will preach at Westport, Ct., the fourth Sabbath in September, morning and afternoon, and Lecture in the Town House in Norwalk at 5 o'clock, the same day.

BUSINESS ITEMS.

Br. A. Tompkins, send Ladies' Repository to Wm. H. Hamner, this city, commencing with current vol., and charge this of fee.

RELIGION OF CONVICTS.

"Of the Convicts in the Thomaston State Prison, the greatest number profess to believe in Methodism—the next largest are Free-Will Baptists. There are but three Congregationalists, about the same number of Baptists, more Episcopalians, and several Roman Catholics. There is but one who professes to believe in Universalism."

The above is from the "Gospel Banner." Universalists are seldom found in Prisons anywhere. People may talk about the evil tendency of our faith, but facts like the above show that few of the profligate are found in our ranks.

BR. BULKELEY AT NEW HAVEN.

We are much pleased to learn that Br. S. C. Bulkeley has received and accepted an invitation to the pastoral charge of the Universalist Society in New Haven. We trust this arrangement will be blessed for good, and that under the able ministrations of Br. B., aided by the zealous co-operation of our devoted friends in New Haven, the cause of divine truth will move forward steadily and surely.

MARRIAGES.

At Depauvill, August, 13th by Rev. C. A. Skinner of Dexter, Mr. George W. Jackson, merchant, to Miss Althea M., daughter of Stephen Johnson, Esq.

Also, by the same, in Dexter, August 30th, Mr. Nelson Burdick, of Lyme, to Miss Delia Getman of Pamela.

In Potsdam, August 14th, by Rev. J. Douglass, Mr. Nathan Clark, to Miss Sarah Ransom, all of Potsdam.

Same place, by the same, July 31, Mr. Isaiah Clark of Wisconsin, to Miss Frelove J. Burrit, of Canton.

Same place, by the same, July 21st, Mr. Eli Dayton to Miss Polly Bump, all of Potsdam.

Same place, July 3d, Mr. Myron Brundage, to Miss Elizabeth J. Johnson, all of Potsdam.

Same place, by same, July 1st, Mr. Lyman Bowker to Miss Emeline B. White, all of Potsdam.

Same place, by same, May 10, Mr. James M'Millen to Miss Emily E. Fay, all of Potsdam.

Same place, by the same, April 12, Mr. Charles Flecther of Stockholm, to Miss M. A. Lawrence, of Norfolk.

Same place, by same, Mr. Hiram Swift of Potsdam, to Miss Orrilla Foster, of Pierrepont.

Same place, by the same, March 6th, Mr. J. F. Post, to Miss Lydia Chancey, all of Potsdam.

Same place, by the same, February 20th, Mr. Jerome Lucas to Miss Sophiah Wilson, all of Pierrepont.

In Madrid, Jan. 2d, Mr. Wm. H. Olmsted, to Miss Susan M. Waterman, all of Potsdam.

DEATHS.

In Denmark, Lewis, Co., N. Y., on the 17th of Oct. 1848, Gilbert Van Ketchen, aged 43 years. Br. Van Vechten, for years was a Universalist in faith and practice; this to every one acquainted with the gospel of Universal grace and its fruits, is enough to say of any fallible being.

Our cause in this section of country mourns the loss of one of its best friends. He was a dutiful son, an affectionate husband, a tender father and generous friend; and possessed

"The pitying heart that felt for others' woe;
The dauntless heart that fear'd no human pride;
The friend of Man, to vice alone a foe
For e'en his failings lean'd to virtue's side."

His funeral was attended on the following Sunday, by the writer, and a multitude of sorrowing friends and neighbors.

"Blessed are the dead who die in the Lord." J. H. S.
In Parishville, St. Lawrence Co., June 23d, of consumption, Miss Belinda Cutting, aged 24 years.

Same place, July, 24, Edwin A. Cutting, aged 19 months.

Same place, August 7th, Miss Eliza Jane Cutting, aged 15 years. Thus in a few brief days were three members of Mr. Alvin Cutting's family, two amiable sisters and an only child, removed from the scenes of earth. The two sisters left the earth with strong faith in Christianity and a consoling hope of immortality and eternal life; but little expected when the eldest parted with her youngest sister in health they would so soon meet where parting shall be no more, and fold their arms around that little cherub of immortality in the paradise of God! May God bless the truly afflicted and mourning relatives.

In Columbia Village, August 5th, Mr. Josiah Thomas. Father T. was a remarkably kind and affectionate man, and died in peace and hope. May the consolations of the gospel be with those who mourn his loss.

In Louisville, August 3d, Mr. Sanger.

In Potsdam, July 1st, Mr. James McMillen. June 24th, Mrs. Ellison. June 19, Miss Mary E. Bacon.

In Lisbon, April 27th, Mrs Julia Putney.

In Potsdam, April 23d, wife of Mr. Oliver Post, Esq.

In Williamsburgh, Aug. 19, Origen A., eldest son of Daniel and Louisa Hawkins, aged 5 years, 8 months and 23 days.

In Mindenville, on the 24th ult., Hannah, daughter of John H. and Elizabeth Smith, aged one year, eleven months and six days.